

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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For the Christian Secretary.

NO. 3.

"Which things are an allegory, for these are the two covenants."—Gal. iv. 24.

Continued from page 150.

Having considered the nature of the two covenants, and the churches which they represent, as illustrated in the allegory by the two wives of Abraham, and their two sons; I now come to consider the relation which Abraham himself sustains, as the father of these children. He is the natural father of the children under the first covenant; and as children, they are such after the flesh. But he is merely the typical father of the children, under the second covenant; and they are such by faith in Christ, who is the Antitypical father of the faithful, holding the promises he represents.

1. "Being justified by faith." The scripture foretelling that God would justify the heathen by faith, preached to Abraham, saying, In thee shall all nations be blessed. Gal. iii. 8, 9, & 16. That is in him as a figure of Christ, who was to descend from him according to the flesh—yet this is not the covenant of grace itself, but simply a manifestation of it; and it is made through Abraham, their typical father, to all who should afterwards believe, both Jews and Gentiles.

2. But as the natural father of the Jewish nation, God gave him the covenant of circumcision, which is contained in the 17th of Gen. and is a covenant distinct from the promise made to Abraham in Gen. xii. 3, for these reasons: first, Because one is made through Abraham as a figure of Christ, to all the families of the earth: the other respects only Abraham and his natural children literally. Yet as Abraham and his family were designed to typify Christ and his church, this covenant may be considered as typical of the covenant of redemption, especially as it commences a system of types which point to Christ.

3. The Apostles placed the one in Gen. xii. 3, to convince their hearers that both Jews and Gentiles might be saved by faith in Christ. See Acts iii. 25, and Gal. iii. 8. But God uniformly refers the Israelites to the special promises of the covenant of circumcision, to encourage them to depend on his aid, to bring them into Canaan. Ex. vi. 3—7. Neh. ix. 7—8.

4. The best Chronologers assure us, that 430 years, Gal. iii. 17, includes just the space between the calling of Abraham, and the Exodus from Egypt; and the Apostle has special reference to the promise, Gen. xii. 3, and declares that it was confirmed before of God in Christ. Now the promise was made 24 years before the covenant of circumcision.

5. Abraham was justified by faith, while in uncircumcision, that he might be the father of all them that believe, whether Jews or Gentiles, Rom. iv. 9—11; consequently, we do not derive our relation to Abraham, as father of the faithful, from the line of circumcision, but on account of a previous promise. Further, Abraham being justified by faith, before the covenant of circumcision was made, it follows that it was not proper by the covenant of grace, for it could not justify a person before it existed.

Query, if it was the covenant of grace, and the Jewish and Christian Church are the same, to what church did Seth, Enoch, and Abel belong, and upon what principles were they justified?

Thus we see, that the two dispensations are distinct; yet the moral law is as much binding on one, as the other. Yet the positive institutions of the Mosaic dispensation are not binding on Christians, being only a shadow of good things to come, which are accomplished in Christ.

We further perceive, that the deliverance of Israel out of Egypt, giving them the law, and bringing them into Canaan, was in fulfilment of the promises made to Abraham and his seed in their generations:

so that the covenant of circumcision, and the Mosaic dispensation, form a part of the same system, and are distinct from the covenant of grace.

This is further evident from the fact, that none but circumcised persons could eat of the passover, or enjoy any of the peculiar privileges of a Jew; and also, because if a man was circumcised after becoming acquainted with the gospel, he was supposed to depend on the law for justification before God. Gal. v. 1—3. As the rite of circumcision was typical of Christ, it met its accomplishment in him, and vanished with the rest of the typical system; so this positive institution of the Jewish church, is not binding on Christians, nor does any other rite come in as a substitute for it. But as the ceremonies of that church, derived their suitableness from the particular condition of that church, and the design for which it was instituted; so the rites of the Christian church, derive their suitableness from the peculiar condition of Christians, as such, and the character of the gospel dispensation.

In the controversy between Baptists and Pedobaptists, great confusion is frequently occasioned by not observing the precise meaning of the terms used, and the various senses in which they are applied in scripture. A Pedobaptist asks his opponent, if holiness is not the distinguishing qualification of a member of the Christian church? Answer, Yes! But if his opponent makes this reply, it is claimed that he must admit that the Jewish and Gospel Churches are the same, because the Jews are denominated "a holy nation." It is evident from the preceding remarks upon the use of the words *holy*, and *sanctified*, that such a conclusion does not necessarily follow.

The question may be asked, Are not believers declared to be the children of Abraham? Answer, Yes. Then you must admit that the children of believers ought to be sprinkled, because Abraham's children were circumcised. But if faith in Christ, is what constitutes a believer a child of Abraham, Gal. iii. 7 & 27, and John viii. 39; it follows, that the believer receives this privilege through Christ, the one true seed, Gal. iii. 16, by a spiritual union. Consequently, a believing parent does not stand in the place of Abraham, as the father of the faithful, but in the place of Abraham's children, by faith in Christ. And their natural seed have no claim to the privileges of Abraham's children, until they become such, by becoming Christ's. Gal. iii. 29.

Query, Was not the legal economy in force when John commenced his public ministry? Answer, Yes. Then John was a law minister, and his baptism not being gospel baptism, we ought not to refer to it, even to learn in what way water ought to be applied to constitute gospel baptism. But do any of these consequences necessarily follow? If, as has been shown, the two churches were organized upon different principles, it follows that being a Jew, or being born under that dispensation, does not affect their relation to the Christian church, any more than our belonging to the English, or to the American governments, affects our standing as members of a particular religious church. And it was no more necessary that the Jewish economy should be dissolved, before John could prepare the way for the establishment of Christ's kingdom, than it would be, that Sunday School Society, should be dissolved in a town, to make way for the establishment of a Christian Society. John came to collect, and make ready a people prepared for the Lord, that when Christ should visibly make his appearance on earth, they might be ready to receive his commands, as their head; and that he might organize them as his visible church here on earth, which he did by giving them the gospel, and placing them under the care of the Apostles, when he left them to ascend to his father.

To be continued.

The testimony of the Holy Bible on baptism—being the result of an examination of the Scriptures on this subject, by a gentleman who was by education, and by profession, a Pedobaptist; but who was constrained by the force of truth, to renounce infant sprinkling, and submit to Gospel Baptism.—A Tract.

THE HOLY BIBLE ON BAPTISM.

It has often been objected, that much injury has been done to those who have been under convictions of sin, and concern for their souls, by introducing the subject of Baptism. The compiler of the following passages of Scripture is fully of that opinion, especially when the person who introduces it, preaches himself and not

the gospel. Nay, he is also of opinion, that the subject should not be brought up, until the penitent enquires, "What he must do to be saved?" and then let the gospel of truth answer the question. The compiler is convinced, that it would be better that every book written on baptism, (except the Bible) were burnt. To such questions, therefore, as are generally asked by the new convert, answers from the gospel are given, so far as they can be answered. This short collection is made for the purpose of subserving the cause of truth, and recommended to the humble enquirer after truth, as it respects Baptism. It may be said by some, that reading the Scriptures will answer the same purpose. But the answer is, that few will have the opportunity to collect all the passages on this subject, and are too apt to form their opinions on the opinions of others. Let the Scriptures of divine truth answer the enquiries, and there is no danger of being led astray. The compiler has set down the greater part of the important passages relating to Baptism, though not all; and recommends to the serious enquirer, a further perusal of the Scriptures for information. If any one should object to perusing the following collection, let him consider that he objects not to the doctrines and commands of men, but to the word of God.

Mat. xxiii. 9, 10. And call no man your father upon the earth: for one is your father which is in heaven. Neither be ye called Masters, for one is your Master, even Christ.

Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so.

2 Timothy iii. 15, 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Gal. i. 8, 9. But though we or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed.

Mat. xv. 2. Why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread. 3. But he answered and said unto them, why do ye also transgress the commandment of God by your tradition. 9. But in vain do they worship me, teaching for doctrines the commandments of men.

1 Cor. xi. 1, 2. Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you.

2 Pet. i. 20. Knowing this first, that no prophecy of the Scripture is of any private interpretation.

1 Thess. ii. 13. For this cause thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is, in truth, the word of God, which effectually worketh also in you that believe.

Mat. xxviii. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: And lo, I am with you always, even unto the end of the world.—Amen.

Mat. v. 19. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, &c. &c.

Jeremiah vi. 16. Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein.

Mat. xi. 28, 29, 30. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: For I am meek and lowly of heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light. Mat. xi. 28, 29, 30.

Query by Penitent.—Hoping and trusting that through the goodness of God I have repented of my sins, and been brought humbly to bow at the feet of Emmanuel, and feeling it my duty to unite with the people of God, be under their watch and care, and enjoy the privileges and instituted ordinances of the church, I would enquire, firstly, as to my duty in regard to Baptism—first stating that my parents informed me I was baptized in infancy—while some inform me this is sufficient, others tell me it is not. If I can learn what my duty requires in this respect, it will teach me, at the same

time, my duty as respects my own children. I think I am willing to obey the precepts of the gospel in this respect.

Bible.—Christ.—Mark xvi. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Acts ii. 37, 38, 39, 40, 41, 42, 43, 44—47. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the Apostles. And all that believed were together, and had all things common; and the Lord added to the church daily such as should be saved.

Chap. viii. 12, 13. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Chap. x. 46, 47, 48. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.

Penitent.—But may not believers offer up their children in baptism, and ought they not so to do?

Bible.—Mark xvi. 16. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

Acts viii. 35, 36, 37. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came to a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Penitent.—I know the foregoing passages seem to have respect only to those who believe in the Lord Jesus Christ in sincerity and truth, or with all their heart; to those that gladly received the word, and to men and women. But the passages last cited do not answer my question, which was, whether believers ought not to have their children baptized, as one passage already cited expressly says, the promise is unto you and your children. Now I wish for a direct answer to this question.

Bible.—Acts ii. 39, 41. For the promise is unto you, and to your children, and all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word, were baptized. Rom. viii. 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Penitent.—But it is said in Gal. iii. 16. Now to Abraham and his seed were the promises made. And if the promise was to Abraham, and his seed, why not to believers and their seed, or to you and your children, (as before cited) at the present day?

Bible.—Rom. iv. 13. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Gal. iii. 16, 26, 27, 28, 29. Now to Abraham and his seed were the promises made. He saith unto, and to seeds, as of many; but as of one, And to thy seed, which is Christ. For ye all are the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And

if ye be Christ's, then ye are Abraham's seed, and heirs according to promise.

Penitent.—But it is somewhere said, that they brought little children unto Christ, and he took them in his arms and blessed them—this has been thought by some to prove infant baptism, and so teach others. What answer can be given to this?

Bible.—Matt. xviii. 2 to 6. And Jesus called a little child unto him, and set him in the midst of them, And said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Matt. xix. 13, 14, 15. Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them.—But Jesus said, suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid hands on them, and departed thence. Luke xviii. 16, 17.

Matt. iv. 24. And his fame went through all Syria: And they brought unto him all sick people, that were taken of divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

John iv. 1, 2, 3. When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples) he left Judea, and departed again into Galilee.

Penitent.—But there were several whole households baptized; and is it not possible, and even probable, that there were infants in them, or some of them, as, for instance, the Jailer's?

Bible.—Acts xvi. 32, 33, 34. And they (Paul and Silas) spake unto them the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them in to his house, he set meat before them, and rejoiced, believing in God, with all his house.

Penitent.—It is true, in this instance, that the Jailer believed in God with all his house; but how is it in the case of Lydia, who was baptized, and her household?

Bible.—Acts xiv. 40. And they, (Paul and Silas) went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

Penitent.—And so it seems there were brethren in the house of Lydia, and therefore, I see no direction either way, since no infants are there mentioned—and I do not know but there were—what then shall I do? How shall I learn my duty?

Bible.—John v. 39. Search the scriptures, &c.

Acts xvii. 2. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Penitent.—I would gladly receive the word, and search the scriptures daily, to know what my duty is, in this respect, if I could so learn it.

Bible.—Acts ii. 41. Then they that gladly received his word were baptized, &c. Viii. 12. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ: they were baptized, both men and women. 37. And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God: 38. And he baptized him.

To be continued.

Campden, (S. C.) Sept. 22.—On Wednesday last, an Alligator, of unusually large size, was discovered by a negro man, crossing the main road a short distance below the Bridge over Pine Tree Creek. He was pursued, the negro having collected a number of others, and discovered him in a small pond, formed in the bend of the creek. His course to the main creek being cut off, and the shallowness of the water preventing his concealing himself, a rope was procured; and as he lay near the shore, a noose was passed over his head. He did not attempt to escape until he felt the rope round his neck, when his exertions became violent. When partially exhausted by his efforts and strangled by the rope, they succeeded in cutting his throat. He was brought to this place and measured ten and a half feet in length, and weighed 346 pounds.—Chas. Gar.



For the Christian Secretary.  
THE SABBATH.

MR. EDITOR,

I have for some time been aware that our Baptist brethren differ in their views of the Christian Sabbath, in three important particulars.

1st. The manner in which it is kept. While some suppose it of universal obligation, and that it possesses all the sanctity, and is to be observed with all the strictness, that it was under the Jewish dispensation; others think it was partially, or wholly abrogated by Christ; or that it pertained to the ceremonial law, and was never binding upon Gentile nations.

2d. The day that is to be observed as the weekly Sabbath. While some believe that the first day of the week is to be consecrated to rest and religious worship, in commemoration of the resurrection of Jesus Christ; others believe that if any day is to be kept holy, it is the seventh, as it was before the advent of Christ.

3d. The hour at which the Sabbath rest commences. While some suppose that this and every other day commences at midnight; others are of opinion that it begins at sunset, or in the dusk of the evening.

I had been thinking for months, that these subjects deserved a full discussion in your paper, and had intended to have written a course of numbers thereon.—But as the first two of these questions have been so clearly illustrated by Wm. Jay, Esq. in the Prize Essay which you recently gave to the public; and as his views of the perpetual and universal obligation of the Sabbath, and the evidences of its change from the 7th to the 1st day of the week so entirely accord with my own, I shall pass them, and confine my remarks to the third question:—At what hour does the day commence?

This question is allowed to be unimportant, except as it respects the precise time at which the labours of the week are to cease, and the solemnities of the Sabbath rest are to commence. Every other day of the week must, however, begin at the same hour.

Mariners, for the convenience of taking an observation, and making up their calculations for a day work, as it is called, begin the day at 12 at noon. But I know not that any, even of that class of men, pretend to think the natural day begins at that hour. Except in this case, there are but three points of time, so far as has come to my knowledge, at which any pretend to maintain that the natural day begins, viz. at sun-set, at dark, and midnight. I shall first answer the principal arguments brought in support of the first two of these times, and then endeavour to substantiate the position, that the third is the exact hour; or that the evening which follows the Sabbath, is the one that is to be kept holy as pertaining to the day, and not the one that precedes it.—As the first two points of time are so nearly in union, and are supported mostly by the same arguments, I shall embrace them both together.

The first argument in support of this position is, Gen. 1st Chap. "The evening and the morning were the first day," &c. From this it is urged by the late Dr. Dwight and others, who espouse this sentiment, that after the earth was created, darkness rested upon the face of it for a time, and then light succeeded; that the darkness, or evening, preceded the light, or morning, on the 1st, and so on to the 6th day; that the 7th, or Sabbath, being a natural day, must have commenced at the same hour, and continued an equal length of time; and that as we have no intimation in the word of God of the change of this order, it is reasonable to conclude that the Sabbath still begins at the same hour, &c. See Dwight's Theology Sermon, 108.

Here are two things assumed. 1st. That the time from sun-set to sun-rise, is called evening, and from sun-rise to sun-set, morning. 2nd. That the parts of the natural day take place just in the same order in which they stand in this chapter. To the first assumption I answer, that allowing scripture to interpret scripture, the assumption is erroneous. In Exodus xii. 6, it is commanded that "The congregation of Israel shall kill it, (i. e. the pascal lamb,) in the evening." Now it appears from writers on Jewish customs, that the pascal lamb was killed, and the evening sacrifice offered about the 9th hour, that is, at 3 P. M. That the evening sacrifice was not offered after, at, nor very near sunset, is evident, I think, from several scripture texts, especially 1 Kings, xviii. 29, and Ezra ix. 4, with their contexts. Many are the passages in which burnt offerings are declared to have been presented, "morning and evening," "every evening," &c. Again from such expressions as these, "In the morning, before one could know another," Ruth iii. 14, "Early in the morning, when it was yet dark," Luke xxiv. 1, and John xx. 1, &c. it is evident that the latter part of the night was called morning.

Hence it appears that the latter part of the day, and former of the night, were called evening, and the latter part of the night, and former of the day, morning.

Therefore, if the second assumption is correct, that the parts of the natural day take place just in the order in which they stand in the text, it follows that the day must commence about noon, according to marine reckoning. This 2d assumption I proceed to consider.—In the 4th verse it is said, "God divided the light from the darkness." Here light, or the day, stands first in order. Then in the 5th verse, "And God called the light day, and the darkness he called night." Here again the order of the words places the day first. Hence if any dependence for the support of this argument is placed in the order of the terms, evening, and morning, we find two to one in this verse, and next preceding against it." But observe, "The light he called day." The evening and the morning were the day. Hence the evening and the morning were the light. Therefore if the evening is first in order, because mentioned first, the forenoon must be evening, and the afternoon morning. The difficulties arising from this explanation urge the conclusion, that the sacred historian, in speaking of time, does what is very natural and common, mentions that point of time which is nearest to him first, as we say, yesterday and the day before. Wherefore his meaning must be "The evening and the preceding morning were the first day," &c.

That Dr. Dwight's opinion, cited above, cannot be correct, is certain from the etymology of the Hebrew word, translated evening. It is derived from the verb *Oreb*, to mix, because the light and darkness were then blinded together. This could not have been the case in that total darkness which covered the earth previous to the creation of light; and to which, according to Dr. D. it was first applied: Gen. i. 5, but it must have been used to represent that twilight, which succeeded the light of the first day.

The 2d argument is deduced from Lev. xxiii. 32, "From even unto even shall ye celebrate your Sabbath." [See the paragraph from verse 26 to 32.] Here we perceive that this was not the weekly Sabbath, but a day of affliction for atonement. This was an annual solemnity or fast, to be kept on the 10th day of the 7th month, by an holy convocation and abstinence from labor, in which respect it resembled a Sabbath. But had it been the usual practice to keep the Sabbath from even to even, there could have been no occasion for this direction. This specific direction, therefore, on this occasion, proves that it was to be a deviation from the usual course on other Sabbaths. But the fact that the evening on which this solemnity commenced, is called in the same verse "the ninth day," does, I think, utterly contradict that opinion in support of which it is cited, and establish the opposite.

The 3d argument is drawn from Neh. xiii. 19, "And it came to pass when the gates of Jerusalem began to be dark before the Sabbath, I commanded the gates to be shut," &c. [Read from the 16th verse to the 21st, inclusive.] How could it be called before the Sabbath, at dark in the evening, if the day began at sun-set, or at candle lighting. If so, it was then the Sabbath. Here is a difficulty I leave for its defenders to reconcile. But observe it was dark when they shut the gates, the time when business was closed, the citizens came in, and the strangers were gone out. This was evidently to prevent the merchants from coming into the city early in the morning; not that Nehemiah apprehended they would profane the Sabbath, by coming in to do business after dark the evening before. But did he open the gates and resume business the evening after the Sabbath? No, for he tells us that coming as usual on the Sabbath, "the merchants and sellers of all kinds of ware lodged without once or twice," "about the walls." There could have been no occasion for this, if the gates, like the stores in this vicinity, had been opened at sun-set. They might have come in and sold their wares and departed, or lodged in the city. It is certain, therefore, that in Nehemiah's time, the evening that followed the day was kept holy, as pertaining to it.

The 4th argument adduced by Dr. Dwight is, that "Dr. Macknight informs us, that the ancient Christians began their Sabbath on the evening of Saturday." Dr. Macknight was a Scotch Presbyterian, who flourished the latter part of the last century, was cotemporary with Dr. Dwight, and of course had no further means of knowing the practice of the ancient Christians than he. In support of the fact that heathen nations anciently observed each seventh day as holy, and also that the change of the Sabbath from the 7th to the 1st day of the week, was derived from the Apostles, Dr. Dwight has quoted a host of heathen and ancient authorities. Now if Dr. Macknight's assertion above, is a fact attested by ancient authors, why are not their testimonies adduced by one or the other of these Doctors? Their silence proves the want of such testimony. And without it, neither of them could know that such was the fact, and their opinion must be merely conjectural. I consider Dr. D. therefore, as only giving us Dr. M.'s opinion in support of his own, and merely proves

that two learned men fell into the same unsupported conjecture.

To be concluded next week.

From the Christian Watchman.

NEW BAPTIST ASSOCIATION.

The Delegates from sixteen of the Churches, recommended by the Boston Association, assembled on Wednesday last, at 10 o'clock, A. M. in the Vestry of the First Baptist Meeting-House, in Salem. The Convention was organized by the choice of

Rev. L. BOLLES, D. D. Moderator.

GUSTAVUS F. DAVIS, Clerk.

After prayer, by the Rev. A. Drinkwater, inquiry was made of the Delegates respecting the views of the respective churches to which they belonged, and it was found that they were clothed with discretionary power to act as duty should appear.

It was then voted now to proceed and organize.

A Constitution previously prepared, was taken up, article by article, and after full discussion, adopted. As the Constitution is to be published with the Minutes, we shall say nothing of its provisions.

Mr. Michael Shepard was chosen Treasurer of the Association.

Arrangements were made for the first session which is to be holden on the Thursday after the 4th Wednesday in September.

A resolution passed that if any other Church included in the recommendation of the mother Association, signify to the Clerk before the publication of the Minutes, (which will be deferred until January,) a wish to unite with this body, that Church shall be inserted as one of the constituent members. It is hoped that all, except those in the vicinity of Milford, N. H. that are contemplating another Association, will signify such a wish within one month.

The business was all conducted with the utmost harmony and brotherly love.

At the conclusion, the Moderator expressed his gratitude to God for past favours, alluded with much feeling to the paternal interest which in the very onset the members had manifested for the welfare of destitute and feeble churches; expressed his strong desire for the prosperity of this infant body, and then called upon Rev. J. Houghton to offer the concluding prayer.

It may be proper just to add, that the name of this body is "The Salem Baptist Association."

DELTA.

We learn, with much pleasure, that the Rev. Howard Malcom, A. M. has accepted the unanimous invitation of the Federal-St. Baptist Church and Society in this city to become their pastor. He has resigned his agency of the Sabbath School Union, and has returned to Philadelphia to make arrangements for the removal of his family to this place. It is anticipated, that in a few weeks he will enter on his ministerial labours; and we congratulate this new Church on the pleasing prospect of so soon being favoured with a Pastor, and trust the event will happily promote the cause of evangelical truth in this city.—Ch. Watch.

Extract of a letter from the Rev. John M. Peck, to the Editor of the Watchman, dated

Franklin Co. Missouri, Sept. 17, 1827.  
Dear Brother.—I am now at the Missouri Baptist Association, 60 miles west of St. Louis. There are most earnest calls here for preaching. Two churches on the Gasconade, that I mentioned when in Boston as destitute, report to the Association that they have had no regular church meeting and religious privileges for four years past. They are famishing for the bread of life. We are about to get out a Circuit Missionary for these parts, according to the plan adopted in Boston. Our New England brethren must help us.

Roman Catholic superstition in Connecticut.

There are about 400 Irishmen at work on the canal at Enfield Falls. Most of them are Catholics. A few days since one of them died. He had no priest by him to receive his confession, and give him absolution before his death.—Immediately after his decease, three or four of his countrymen engaged an inhabitant of Suffield, to convey the body to Albany, N. York, where there was a Catholic Priest. These friends accompanied the corpse in the same waggon.—On their arrival in Albany, for the sum of 30 dollars, the Priest gave absolution to the soul and body of the dead man, in the name of the Father, Son, and Holy Ghost, the Virgin Mary, the Holy Angels, and the spirits of departed Saints. So ended this scene of spiritual wickedness in high places. And the surviving parties returned, satisfied that the soul of their friend was safe and happy.

Have we not Missionary ground in Connecticut? We hope the enlightened piety of our Christian friends in the vicinity of Suffield, will prompt them to

prophecy in the name of the Lord to "these dry bones." Their case is not more hopeless than the bones in the Valley of Vision—and God's power is capable of causing them to live.

Our brethren in England are doing much at this day, for christianizing the Irish Catholics in their own country—our brethren in this country are doing much for the inhabitants of the East Indies. Let us remember that "the poor we have always with us, and when we will, we may do them good."

CAREY, 100 miles N. W. of Fort Wayne, Indiana, Sept. 24, 1827.

Dear Brother,

We have received at this place, in good order, a lot of goods received by the Baptist Convention in the State of Connecticut, as per invoice, dated Hartford, June 20, 1826, and forwarded by you, Oct. 1st. Donations for this Mission from the Female Missionary Society in Thompson, valued \$11 69. From the Orange Female Mite Society, \$8 88. From the 1st Church in Colebrook, 1 pr. Stockings, 42. 2 pr. mittens, and towel, \$1 25. A bundle from a friend in Middletown.

We beg the acceptance of our sincere thanks by every kind friend, who in any way contributed to the supplying, or to the forwarding of the above goods, all of which were truly acceptable to our needy Missionary station.

May the generosity of those who help the wretched people of our charge, be amply rewarded by a gracious Providence.

Our Missionary matters at both Stations are in their common state of progress.

With great respect and gratitude,

Your obedient servant,

ISAAC M'COY.

JOSEPH B. GILBERT, Treas. Con. Conv.

From the Christian Watchman.

QUERIES.

1st. Are my motives for the Gospel Ministry of a sinister nature, either seeking for support, or enriching myself or family; for it is recorded that some "take the oversight of the flock for filthy lucre's sake;" and others say, "Put me into the priest's office, I pray thee, that I may eat a piece of bread." 1 Pet. v. 2. 1 Samuel ii. 36.

2d. Am I assured that God hath called me by His grace, changed my natural depraved heart, and by His word and Spirit introduced me to the privileges of His believing family? Unless I am called as a Christian, I have no warrant to believe I am called as a Minister of Christ. Gal. i. 15, 16. 2 Cor. iv. 5—7.

3. When first I entered the Ministry, was I deeply impressed with a sense of human misery, the virtues of the cross of Christ, and an anxious desire for the conversion of sinners; and have these important truths increased in my estimation, and been operative on my heart to the present moment? 2 Cor. v. 11, 12, 20.

4th. Am I conscious that it is only by the influence of the Holy Spirit, that my labours can be made efficacious to men? that, although the Ministry be my duty, the whole work on souls is God's; and in consequence of this, do I habitually feel myself as clay in the hands of the potter, and as a pen in the hand of a ready writer, that God alone may be exalted in His own service? 3 Tim. iv. 17. Phil. iv. 13.

5. Am I conscious that I am not of the number of those who corrupt the Word of God, handle it deceitfully, and walk in craftiness? Do I renounce the hidden things of dishonesty, and by manifestation of the truth commend myself to every man's conscience in the sight of God? And in my duty as a Minister, do I persevere, regardless either of the smiles or frowns of men, and study to approve myself unto God? 2 Corinthians ii. 17.—iv. 1, 2. 2 Tim. ii. 14. Acts xx. 14.

6th. Is it my daily delight to maintain communion with God, and is it from him that I receive my message for the flock, and beg that the truths I convey to others may distil as the dew upon my own soul, thus feeding the people with that sacred food of which I myself have handled, felt, tasted, eaten, and digested in my own soul? Jonah iii. 2. 1 John i. 1, 2.

7th. Do I with confidence look forward to that solemn day, when I must give an account of my stewardship, and meet the souls who were committed to my care? And do I expect an admission to the eternal mansions of glory? 2 Cor. v. 10. Heb. xiii. 17. Acts xx. 24.

S.

QUERIES.

The following Queries were drawn up for the Churches of Christ in Great Britain, and published in a London Magazine; do they not deserve the attention of those in America?

1. Have we, as a church, attentively considered the state of our neighborhood, in reference to the everlasting welfare of its inhabitants?

2. What have we done, or rather, what have we left undone?

3. Have we duly considered the power which only a single church possesses in its collective state; and what an impression under the divine blessing, it is calcu-

lated to make upon the neighborhood with which it stands connected?

4. Have we taken into the account our responsibility as a church?

5. Would not our prosperity as a church, be in some proportion to the activity of our exertions in the cause of Christ—or would not our prosperity be greater, if we were more in earnest for the sake of our ignorant neighbors; and here does it not occur to us, that we have lived too much to ourselves?

We venture to add one query of our own:

6. What circumstances will justify a Christian church in remaining, year after year, destitute of a pastor—that is, (to say nothing of themselves or their families,) in neglecting to provide instruction in the Way of Life, for the community in the midst of which God has placed them?

Important Literary Institution.—It may not be generally known to our readers, that there has lately been established in London, an institution for giving a regular course of instruction in various languages of the East. It is styled the "Language Institution in aid of the Propagation of Christianity," and holds its meetings in Bartlett's buildings, the former location of the venerable "Society for Promoting Christian Knowledge." Its President is Lord Bexley, and among its Vice-Presidents are Sir George Staunton, Bart. and Sir T. R. Raffles, well known for their acquirements in oriental literature. The great object of the Institution, is to give a regular course of instruction by Lectures, in many of the most extensively spoken languages of the East, and among them, the Chinese.—Christian Missionaries may partake of the benefits of the Institution, free of expense. It need scarcely be added, that so important an Institution is deserving the patronage of a people, who are so zealously engaged in sending Missionaries into heathen lands.—*Charleston Gospel Messenger.*

COLLEGIATE RECORD.

Yale College.—At the late commencement, at Yale College, seventy nine young gentlemen received the degree of Bachelor of Arts, and twenty-nine that of Master. The honorary degree of A. M. was conferred on three gentlemen. The degree of M. D. was conferred on nineteen in course, and eight honorary. The degree of D. D. was conferred on the Rev. Justin Edwards, of Andover; and that of L. L. D. on the Hon David Daggett, of New-Haven, Hon. Charles Chauncey, of Philadelphia, and Hon. Samuel Hubbard, of Boston.

A charitable Society of young ladies in Hartford, Conn. have devoted their contributions for two years to the purchase of a Library for the "Girl's School at Monrovia." It consists of more than one hundred volumes, selected with great care by Mrs. Sigourney, of whose former pupils the Society is composed.

From the Maine Baptist Herald.

COLLEGE RECORDS.

Mr. Griffin,  
Sir,—I have collected as far as it was in my power, the number of students who have taken the degree of A. B. and A. M. at the different Seminaries in our country this year. I have arranged them according to their dates, so that any of your readers will be enabled at once to see the whole number of young gentlemen, who have received, this year their first and second degrees,  
Yours, &c.

	A.B.	A.M.
Rutgers College, N. J. July 19.	5	14
Union College, N. Y. July 25.	98	23
Washington College, Ct. July 26.	11	00
University of Penn. July 26.	15	12
Geneva College, N. Y. Aug. 1.	3	00
Franklin College, Geo. Aug. 1.	19	8
Columbia College, N. Y. Aug. 7.	34	12
Vermont University, Vt. Aug. 8.	12	5
Middlebury College, Vt. Aug. 15.	15	9
Amherst College, Mass. Aug. 22.	23	7
Dartmouth College, N. H. Aug. 22.	36	13
Hamilton College, N. Y. Aug. 22.	23	4
Waterville College, Me. Aug. 23.	13	00
Harvard University, Mass. Aug. 29.	43	30
Bowdoin College, Me. Sept. 5.	32	8
Brown's University, R. I. Sept. 5.	31	19
William's College, Mass. Sept. 5.	31	00
Yale College, Conn. Sept. 12.	79	29
Princeton College, N. J. Sept. 25.	28	24
Total	521	217

Queries.—Has not the liberties of the American press degenerated into downright licentiousness?

Has it not become the chief republican virtue, to slander and vilify the characters of public men?

Is not the credit of American Journalists, rapidly sinking both at home and abroad?

Must not the present electioneering rage, if persisted in; soon end in the utter disgrace, if not the ruin of the nation?—*Western Int.*

Question by an Englishman, to an American arriving at Liverpool from the United States.

What are your newspaper writers about? Answer.—Tearing in pieces the characters of the President, the Secretary of State, and the old General who conquered the savages of the South West, and rescued New Orleans from your fatal grasp.

Rejoinder.—Success to their endeavours! We shall not be sorry, to say on your authority, that all your public men are scoundrels and liars.—*Nat. Gazette.*

Winter.—A Vermont paper says, that the snow has already fallen to the depth of one foot upon the White Mountains.—*N. Y. Statesman.*



## CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, OCT. 27, 1827.

The New-Haven Intelligencer, has published what is claimed to be "An effectual remedy for the mischief of sectarianism, during Revivals," taken from the Western Recorder.

The account states, that a Preacher from a distance came to a place where there was a Revival, and having procured a candidate for baptism from another town, "with a design to produce a great effect," was defeated, and his influence paralyzed, by the earnest prayers of the opposers of this ordinance. The statement is, that the opponents of this minister, "betook themselves by prayer to the only sure deliverer, Israel's God," and he frustrated the designs of the Baptist. If this be true, the character and requirements of "Israel's God," must have been strangely changed since the day of Pentecost, when Peter said unto the enquiring multitude, "Repent and be baptized every one of you," &c.

If the opponents of immersion, however, will confine their opposition to praying to the Head of the Church, we shall be satisfied. But our experience and observation has rendered us very incredulous in this matter. A very recent instance in this State, not far distant at the West, now presents itself, which we should not have named, but for the account which we have noticed above. We could give names, and place, and date, if we thought it expedient.

A certain Missionary, now in the employment of the Baptist Missionary Convention of this State, had by the desire of a number of his brethren there residing, made an appointment to preach at a certain time, and place. This was known to some of the Pedobaptists, who were the dominant party in the village; who were not satisfied to expend their zeal in prayer to "Israel's God," but left their commands with the school teachers in the neighborhood, not to give notice to their scholars of the meeting, as desired; which command was reluctantly obeyed, and the house of worship was fast closed, and the key secured.

In this way the public ministrations of the Missionary were defeated. Perhaps something of this kind was added to their prayers, in the case brought into view by the account published in the Intelligencer.

We do not know but such *canting stories*, as the one so gravely told by the Intelligencer, may gull some simple souls; but for ourselves, we think they are beneath the character of a paper claiming to be religious.—They are of a kindred character with the stories of Popish miracles, which are religiously believed by the blinded Catholics; but are by enlightened men, viewed in their true character, as sheer impositions, designed to sustain the sinking cause of the "Man of Sin."

A sectarian, or proselyting spirit, which attempts only to bring men over to a certain set of opinions, and a certain course of practice for mere party purposes, and where love to God's truth are disregarded, is despicable, and subversive of the peaceable spirit of the Gospel. Too much of this spirit is indulged by professed Christians. And against it, watchfulness, fasting, and humble prayer, are the best antidotes. But the spirit of the Gospel is a very different spirit from that, which would censoriously "judge a brother, or set at naught a brother. We must all stand before the judgment seat of Christ."

We learn by a letter from Rev. Nicholas Branch, dated Springfield, Mass. Oct. 18, that a pleasing work of divine grace has recently commenced in Factory Village, in that town; and that twenty or thirty are enquiring what they shall do to be saved, and a number are the hopeful subjects of saving grace.

We have this week directed all the copies of the Subscription Paper for the BAPTIST PREACHER, which we have on hand, to our friends. We hope they will feel an interest in promoting a publication, that promises such usefulness to Zion. Every minister in the Baptist denomination is considered an Agent for the work; and all others who pay for five copies, agreeable to the conditions in the Prospectus. All orders for the work from this State and vicinity, directed to the Editor of this paper, *post paid*, shall receive prompt attention. This notice we publish unsolicited by the proprietor. We have no pecuniary interest in the work, but we wish it success, because we believe it will be useful to the interests of truth.

"Hartford Female Seminary—School Gazette."

A new publication bearing the above title, made its appearance in this city on Tuesday, Oct. 23d. It is neatly printed, on a half sheet of medium paper. It is to be issued semi-monthly—to contain principally, the productions of the young ladies connected with the Female Seminary. Price to subscribers, \$1 per year.

## ECLECTIC RECORDER.

A new weekly publication, bearing the above title, has been commenced in the city of New-York. Its appearance is respectable, and its tendency favourable to morals and religion. Price \$3 per year.

## Report of the state of the Hartford Association of Baptist Churches; taken from their Letters at the present Anniversary

CONTINUED.

*The Church in North East, N. Y.*—This Church was constituted about the time of the remarkable revival of religion under the Rev. George Whitfield, Tenant, and others; but was organized as a particular Baptist Church, in 1751, consisting of nine members, and Elder Dakins was about that time ordained to the Pastoral office; and continued in the faithful discharge of his pastoral duties, until a few years before his death, when the infirmities of age admonished him to retire. He died, as he lived, in the estimation of his people, Sept. 19, 1803, in the 83d year of his age, and the 50th of his ministry.

In 1771, this vine of our Heavenly Father's planting, had increased. The number of members at this period was sixty-seven.

In 1774 God graciously visited the Church by the refreshing influences of his spirit, and considerable additions were made, of such as we trust are now rejoicing in the Church Triumphant.

In 1775, the divine favour was continued in the conversion of sinners.—From 1777 to 97, great grace was on this people, notwithstanding their former trials.—January 3d, 1781, Br. Hezekiah Asman was by this Church licensed to preach the gospel. From this time until 1806, there was nothing special occurred, except that it was in general a wintry season.

In 1808 the Church was particularly called to consider their situation. The articles of faith and covenant were called for and read, and there was a season of fasting and prayer, and of turning to the Lord.

The attention of many around was specially called to the concerns of salvation. Assemblies were frequent, and attended with the cries of heavy laden sinners, and the songs of redeemed converts.—More than 70 were added to the Church during this revival.

October 4th, 1812, Br. James M. Winchell, late of Boston, deceased, then being a member of this Church, was by them licensed to preach the gospel of the kingdom, and dismissed from this Church, to join the Baptist Church in Bristol, R. I.

Elder John Butolph was ordained to the pastoral office in this Church, May 4th, 1814, and continued to fill the Pastoral office much to the edification of the Church, until April 15th, 1826; when at his request, he was dismissed to remove to the Michigan Territory.—During a revival in 1821, sixty-six were added to the Church by baptism.

In 1822, Br. John J. Fulton, was licensed by this Church to preach the Gospel, and removed to the Baptist Church in Suerburn, Cheango County, N. Y.

August 14th, 1824, Bro. Seth Thompson, was licensed by the Church to preach the Gospel, and has removed to the state of Maryland.

On the dismissal of Elder Butolph, the Church called for the labours of Elder Thomas Winter of New Jersey, May, 1826; and to the pastoral office, Aug. 19th, 1826.

From the commencement of the labours of Elder Winter, the Church has continued to experience the smiles of the great Redeemer. Union, love, and peace have prevailed, and the Lord's people are made to rejoice, while the impenitent tremble under the word.

For some time past, meetings have been, and at the present, are, frequent and crowded, and many are singing the songs of redeeming love.

Present number of the Church, 120. We feel grateful to the venerable father in Israel, who has furnished us with the voluminous document from which this brief account is taken. We trust at no very distant period, the whole document will find a place in a history of the Baptist Church in this state. Such papers will be a valuable acquisition to the historian. We regret that our limits would not admit of larger extracts at this time.

*1st Church in Windsor.*—This Church was constituted about Oct. 30th 1706. Owing to some defect in the records, the exact time of the constitution of this body cannot now be determined. This Church enjoyed the ministrations of Elder Ashbel Gillet, from the time of its organization till his decease. We regret that our materials furnished by this body in their letter to the association, do not enable us to give dates with certainty. Since the decease of Elder Gillet, the Church has enjoyed the ministrations of Elders Alden, Augustus Bolles, and Joseph Hough. Under the ministry of Mr. Bolles, which was continued for a number of years in succession, they were comparatively prosperous. They have experienced a number of seasons of refreshing, from the presence of the Lord. They are now destitute of a pastor, and complain of coldness and languor in the cause; but though faint, they express a determination to persevere, and feel established in the doctrine of Christ.—This Church has a decent Meeting House, in the centre of the parish of Wintonbury, and when favoured with preaching, have an interesting congregation, and express, that they are in want of a Minister. The past year they have had some tokens for good. Their present number is 62.

To be continued.

We insert the following notice, which we copy from the Connecticut Observer for Oct. 22, in order that our friends may see it, and estimate it according to its merits.—It is well known to many, that the Missionary Convention of Baptist Churches in this State, have had a Missionary of respectable talents, and undoubted piety, employed in this village for many months. And that the same gentleman has been, without the aid of missionary funds, cultivating this field for a number of years, and that its growing importance has very recently attracted the attention of our Congregational brethren.

From the Journal of a Traveller.

## WILLIMANTIC FALLS.

This little village, whose existence is as yet hardly known to the community, is destined soon to hold a distinguished rank among our manufacturing establishments. It is situated on the Willimantic river, just above its junction with the Nattaug, where it takes the name of Shetucket—and commands some of the finest water privileges in the country.—The bed and banks of the river for near a mile, are composed of solid strata of gneiss, or slaty granite, which is very easily wrought into first-rate building-stone. The quarry is inexhaustible, and will of itself at no distant period, become a source of profitable speculation. At present it only affords facilities to the owners for erecting their own buildings.

Four cotton factories, a store, and seven dwelling houses are already erected of this material—another large factory is to be built next season, and two or three others in the course of a few years. Besides these there are a cotton factory, paper mill, carding mill, and several machine shops built of wood—four brick, and about thirty wooden dwelling houses. The population may be estimated at 450 or 500, and arrangements are now making for the employment of near 200 additional laborers. The people are from all quarters, and of every grade in society—of course a considerable difference obtains in their habits and sentiments—but the greater part of them are sober and industrious; and many of them intelligent, consistent Christians. A missionary from the Domestic Missionary Society of Connecticut, is at present labouring in the place with flattering prospects of success. A respectable congregation has been collected, and a church of 20 or 30 members may be organized, as soon as circumstances shall render it expedient. The friends of evangelical religion in the village and vicinity, have subscribed liberally for the erection of a house for public worship, and with a little assistance from abroad, they will soon be enabled to accomplish their object. Every one who loves the interests of Zion, must wish who success. The place is growing with surprising rapidity—its local situation, as well as the nature of the establishments, will render it a fountain of moral influence to the neighboring community—and who would not pray that that influence may be in favour of the cause of virtue and religion? If they who help to plant churches in the Western wilderness, have the satisfaction of feeling that they are benefiting future generations, those who help to plant and water a church in this place, will have the same.—with the additional happiness of seeing the fruits of their labour in the conversion, it may be, of hundreds of the present generation, and those too their neighbors, and fellow citizens.

D.

## IMPROVEMENT.

We understand that a number of gentlemen of Portland have purchased the site at the head of Long-Wharf fronting fore street, recently vacated by fire, for the purpose of erecting a Mariner's Church. To promote this valuable object of benevolence and assist in building the church, several thousand dollars have already been subscribed by individuals of Portland. The enterprise reflects great credit on the philanthropy of those gentlemen who have interested themselves in the accomplishment of so valuable an object. In addition to the ornament to the town, and security against future conflagration, it promises still greater and more durable monuments to their praise, in the benefit it will be a means of conferring on the hardy sons of Neptune. It will instruct them in the principles and use of that compass, the direction of which will enable them to steer their course over the "mountain billows" and amidst the rocks and shoals of life prosperously, and safely land them at the haven of eternal rest.—*Port. Gaz.*

## ATTENTION! AT THE POLES!

Mr. Reynolds, the lecturer on Symes' theory, has arrived in Baltimore, and announced his determination of building a ship suitable for the expedition, for which he has been preaching with the zeal of him who first stirred up Christendom to the crusades. Mr. B. has made arrangements with a respectable ship builder in Baltimore, to build a vessel and finish it early in the approaching spring, upon the most improved models recently recommended by the British polar navigators. Funds have been obtained for the purpose, and there is now a prospect of having the system tested.

BEAVER, (Pa.) Sept. 21.

*Distressing Accident.*—Two boys, Robert McClain and Lambert Riley, aged about 15 or 16 years, were digging clay for brick out of a bank 6 or 7 feet high, at New Brighton, about 4 miles from this place, when the bank fell down on them in such a quantity that they were completely buried—before they were taken out the vital spark was extinguished.

The National Intelligencer adds: "We do not believe that fewer than 50 deaths have occurred exactly in the same manner within the United States, during the last twelve months. Mr. O'Neal, one of the persons lately injured by a similar accident in this city, died of his bruises on Saturday last."

*New Bedford.*—This town is now in a very flourishing condition. It has, we believe, about 160 vessels employed in the whale fishery, in which, as well as in other commercial pursuits, a great amount of capital is profitably invested, giving employment to more than two thousand seamen. The town contains nearly 9000 inhabitants, among which are a greater proportion of wealthy individuals, than probably in any other place of the same extent, in the Union.—*Proc. Amer.*

[From the Albany Argus.]

The following is the emphatic language of the concluding section of the 7th Title of the Revision of our statutes, relating to the importation into this state of persons held in slavery, &c. It has received the unanimous sanction of the senate:

"Every person born within this state, whether white or coloured, is FREE; every person who shall hereafter be born within this state, shall be FREE; and every person brought into this state as a slave, except as authorized by this title, shall be FREE."

*Drunkennes, Murder, Suicide.*—In Kentucky lately, a man killed his wife, in a quarrel with her for wishing to go to meeting, and then destroyed himself. His little children were witnesses of the tragedy.

*Thames Tunnel.*—The hole in the bottom of the river has been completely stopped, and the water removed from the tunnel. The company has resolved to proceed with the work, although the expense has been increased.

*Arcade, No. 1.*—In Providence, R. I. an arcade is nearly finished, which will contain about 75 rooms for stores, besides 12 large apartments for general dealers. It is three stories high, and has fronts of white granite. It is singular that the enterprising inhabitants of this little but flourishing town should already outdo New-York, if not Philadelphia, in this elegant and commodious establishment for local and fashionable commerce.

In Phippsburg, Aug. 31, at the house of Mr. Percy, Rev. Abraham Cummings, A. M. in the 73d year of his age. Mr. Cummings never had any stated pastoral charge; but there were few towns on and near the Coast, from Passamaquoddy to Rhode Island, where he was not known and beloved as a minister of Christ. The inhabitants of the numerous Islands belonging to Maine have for this several years enjoyed his benevolent and disinterested labors; and many in different parts of the State regard him as their spiritual father. It will be gratifying to his relatives and personal friends, as well as to "all those among whom he has gone preaching the gospel of the kingdom," to know that "his end was peaceful," that his sick and dying bed was attended by many affectionate friends who felt it a privilege to minister to this venerable servant of Jesus; that his departure from toil to a crown, occurred in a place, and surrounded by friends, among whom he would choose to die. The inhabitants of Phippsburg and Bath showed this apostle no little kindness; they seemed emulous to provide. His remains were interred on the 2d inst. The great concourse that attended the funeral solemnities, and followed his body to the grave, afforded ample testimony to their estimate of his worth, and their affectionate regard for his memory; and from more than one was the exclamation heard, "A great man is fallen in Israel!"—*Ch. Mirror.*

Mr. Cummings was the author of a Dissertation on the Millennium: Contemplations on the cherubim; and a work on Baptism. The productions of his pen evidences that he was a scholar of deep research and of solid learning. He was a man of enlightened piety, decided in his attachment to orthodox principles, catholic in his feelings towards real Christians of all denominations, but positively settled in favor of that view of gospel ordinances which distinguishes the Baptist denomination.—*Ch. Watch.*

*Vermont.*—The Legislature of Vermont commenced its session on the 11th inst. The Hon. Robert B. Bates was chosen Speaker. The message of the Governor Ezra Butler treats upon the usual topics, of education, imprisonment for debt, and lotteries, and passes a censure upon the last Congress for its neglect of public duties. The Governor is a staunch advocate of the *American System*, the excellence of which he enforces. The message concludes with his objection at length to the proposition for limiting the Presidential term to four years, and rendering the Executive ineligible to a second election—and with an eulogium upon Mr. Adams and his course thus far.—*Id.*

"Signs of the Times."—A meeting of citizens, friendly to the election of De Witt Clinton to the Presidency, is called in Fauquier county, Virginia. Anti-Jackson meetings have been called in the counties of Loudon, Jefferson, Berkeley, Hardy, Hampshire, Pendleton, Augusta, Rockbridge, Campbell, Richmond, King George, Westmoreland, Caroline, and Hanover, all in the state of Virginia.—*N. Y. Statesman.*

A passenger, arrived at New-London from Jaccemel, states that on the 2d October they picked up the captain, mate, and one man, belonging to the schooner Lucinda, McClintock, from Portland, bound to Matanzas. The *L.* upset the Saturday after her sailing from Portland. The captain and crew had been 36 hours in the boat when picked up.—*Id.*

*Accidents.*—The Norwalk Con. Gazette, relates the following chapter of accidents:—

During the blizzard on Monday afternoon, 8th inst. a fishing boat with three men on board belonging to Darien, was upset off that harbour, and two of them, named James and Isaac Waterbury, were drowned. The other, whose name was Bishop, succeeded in holding to the boat until relieved from his perilous situation. He was in the water several hours before he was discovered, and when taken off was unable to speak. Both of the unfortunate men who were drowned, have left families to deplore their sudden death. Their bodies had not been found on Thursday.

On the evening of the following day, Mr. Phileas Brush, a middle aged man, of respectable family and connexions, in passing from the Steam-boat John Marshall to a sloop lying along side, by some mis-step fell between them, and was drowned. The night was very dark, and all efforts to find him proved unavailing till the following morning. He has left a wife and several children to mourn his loss.—*Id.*

The Court of Errors have decided in favor of the application of the Lamberts, to set aside the verdict in their case. The vote stood 11 to 11—the Lieut. Governor gave the casting vote in favour of this decision.—*N. Y.*

*Halifax.*—A letter from Halifax, published in the Boston Traveller, states that a mining company, at work in that neighbourhood, have made some valuable discoveries; among others a rich lead mine, the ore from which contains a considerable per centage of silver.—The writer states, that by means of the great coal and iron mines, which lie contiguous to each other, the manufacture of that metal will be commenced on a large scale.

*Trieste, Aug. 20.*—Letters from Corinth of the 5th August state, that Lord Cochrane, on the 1st of the month, fell upon a division of the Turkish fleet near Zante, and attacked it with such impetuosity, that the Turks fled, leaving eight vessels of war in his power. On the 2d, Lord C. made sail with his prizes for Castle Tornese. The brig St. George, commanded by a nephew of Lord C. was ordered to pursue the fugitives, and, if possible, capture them. This happy occurrence will probably restore the spirits of the Greek marine, and confidence in the Greeks in Lord Cochrane.

*Receipt for Consumption.*—In the month of May gather the flowers from the thorn bush; boil two bunches of the blossoms in half a pint of milk; let it stand till it is about as warm as milk from the cow; drink it the first thing in the morning, and take a walk immediately afterwards. The receipt has performed a cure on many persons; and one thing most strongly recommend it, which is the impossibility of its being injurious to the complaint or to health, and therefore well worth trying. The flowers will keep good, and fit for use all the year, if they are well sprinkled with salt, then put into an earthen pan or preserving jar, and tied down to keep the air from them.—*Bath paper.*

The mail which left Belfast, Me. on the 11th inst. was cut open, and the letters taken from it by a young man who was delicious and who had all the letters in his chamber and not concealed. He had opened but two letters, which he said were very amusing; and as a reason for breaking the mail he said the letters were put into the wrong bag.

Wm. H. Fitzburg, Esq. is making a new experiment as to a mode of emancipating slaves—excellent to themselves and the country, if expectations are realized. He has laid out two farms, placed a limited number of slaves on each. They are to pay a reasonable rent, and the surplus of their earnings is to be appropriated to the purchase of their freedom. Eventually, if successful, they may obtain it, and with it habits that would make them good members of society. As far as the experiment has gone, it promises well. The men are industrious and prudent.

Mrs. Hannah M. Carsels, of Montgomery, N. C. while in an indigo patch, cutting that plant, was barbarously shot and one shot passing through her nose and right cheek, one in her right breast, lodging under her arm, and one in her left hip; there were thirteen shot holes in her handkerchief, and about her head. Although she did not see the person who shot her, she suspected her husband, and charged him with being the perpetrator of the brutal deed; upon which he was apprehended, and committed to jail.

*Spontaneous Combustion.*—A few days since, in removing a quantity of dry coal from a large loft in a second story, in a building, on one of the wharves in Newburyport, the labourers discovered a portion of it to be on fire. So large a body indeed was ignited that it had charred several planks and joists in the floor.

## MARRIED.

At Waterbury, in St. John's Church, by the Rev. A. Gear, Mr. Chester Adams, of Hartford, to Miss Eunice Ann Austin, of the former place.

## OBITUARY.

In this city, Mrs. Mary H. Doane, widow of the late Capt. Job Doane, formerly of Middletown, aged 53.

At Suffield, on the 18th inst. Harvey Root, aged 18, son of Rev. Silas Root, of East Granville, Mass.

At Chesterfield, Mass. Sept. 14th, Mrs. Cynthia Bissell, wife of Mr. Noah Bissell, aged 61.

Christian benevolence and the grace of God, seem to require it to be recollected and known to the world, that Mrs. Bissell appeared as one who lived to die, and died to live again.—She was the daughter of Mr. Ebenezer Williams, of Worthington. In early life, she was led to that acquaintance with the Saviour of sinners, which became so much her ornament and consolation in the various duties and trials, to which she was called in the course of divine providence. Enjoying the salutary influence of ardent piety in a former husband, of whose conversion she had been the favored instrument, her advance in holy attainments was very encouraging, whereby she became happily prepared for the trying station of a new companion, and mother in law, which she filled with the most tender affection, and uniform satisfaction. Her feelings were enlarged and fervent towards relatives and Christian acquaintances. Her devotedness to religion was practical and cheerful. Her last days were attended with painful disease, which she bore with entire submission and joyful hope. Her death was marked with triumph; which affords much support to her surviving husband and numerous mourning friends, and teaches the living the wisdom of the petition, "Let me die the death of the righteous, and let my last end be like his."

## NOTICE.

An Adjourned Meeting of the "Board of Managers of the Convention of Baptist Churches in the State of Connecticut and vicinity," will be held at the Baptist Meeting House in this city, on Wednesday, the 7th day of Nov. next, at 9 o'clock, A. M.

A. DAY, Sec'y.

Hartford, Oct. 13th, 1827.

## NOTICE.

THE Members of the Board of the "Connecticut Baptist Education Society," are desired to meet at Hartford, on the evening of Tuesday, the 6th of Nov. next, at the Vestry of the Baptist Meeting House, at 6 o'clock, P. M.

GURDON ROBINS, Sec'y.

Hartford, Oct. 17, 1827.

## NOTICE.

The Massachusetts Baptist State Convention will meet at Agawam, Oct. 31, at 10 A. M. Ministering brethren generally in this part of the State, are requested to attend.

W. Springfield, Oct. 18, 1827.

## NOTICE.

The Quarterly Meeting of Baptist Ministers for New London County, will be held on the first Tuesday in November, at 10 o'clock, A. M. at the house of Br. Nathan Wildman, in Lyme.

## NOTICE.

By order of the Court of Probate for the district of Farmington, to me directed, as Executor of the last will and testament of EBENEZER HAWLEY, late of Farmington, in said district, deceased.—I will offer for public sale so much of the real estate of said deceased, as will raise the sum of seven hundred dollars, with incidental charges, &c. at the late dwelling house of said deceased, on the 28th day of November next, at 1 o'clock, P. M. unless the same shall have been previously disposed of at private sale.

BENJAMIN HAWLEY, Executor

3w40

DR. ROBINSON  
Has taken an Office, up stairs, in the building directly south of the State House. Entrance two doors west of the United States Branch Bank.  
Hartford City.



## POETRY.

From the Episcopal Watchman.  
APPEAL FOR MISSIONS.

Stewards of God! his richest gifts who hold,  
Sublime dispenser's to your brother's need,  
Can Charity within those breasts grow cold,  
Where Faith and Hope have sown their holy seed?  
Hoard ye the stores of Heaven?—Oh, then  
beware  
Lest its pure manna turn to bitterness and care.

Stewards of God!—replete with living bread,  
Shall any famish in your rosy path?  
Have ye a garment which ye will not spread  
Around those naked souls, in Winter's wrath?  
Ye see them sink amid destruction's blast,  
Unmoved ye hear their cry!—What will ye  
plead at last?

Ye have that cup of wine which Jesus blest  
At his last supper with his chosen train,—  
Ye have a book divine, whose high behest  
"Go teach all nations," sends its thrilling strain  
Into your secret chamber. Can it be  
That selfishness enslaves the souls by Christ  
made free?

Do ye indeed on time's tempestuous shore  
Wear the meek armour of the Crucified?  
Yet stretch no hand, no supplication pour,  
To save the fainting souls for whom he died?  
God of all power!—what but thy Spirit's flame  
Can open the eyes of those who dream they  
love thy name?

Where is your heathen brother?—From his grave  
Near thy own gates, or 'neath a foreign sky,  
From the through'd depths of Ocean's moaning wave,  
His answering blood reproachfully doth cry:  
Blood of the soul!—Can all earth's fountains make  
Thy dark stain disappear?—Stewards of God,  
awake!

## II.

"IT IS GOOD FOR US TO BE HERE."

[Written in the Church yard of Richmond, (Eng.)  
by Herbert Knowles, who died in 1817, at the age  
of nineteen years.]

"Methinks it is good to be here:  
If thou wilt, let us build—but for whom?  
Nor Elias, nor Moses appear,  
But the shadows of eve that encompass the gloom,  
The abode of the dead, and the place of the tomb.

"Shall we build to Ambition? Oh, no!  
Affrighted, he shrinketh away;  
For see! they would pen him below,  
To a small narrow cave, and begirt with cold clay,  
To the meanest of reptiles a peer and a prey.

"To Beauty? Ah, no!—She forgets  
The charms which she yielded before—  
Nor knows the foul worm, that he frets  
The skin which but yesterday fools could adore,  
For the smoothness it held, or the tint which it wore.

"Shall we build to the purple of Pride,  
The trappings which dizen the proud?  
Alas! they are all laid aside—  
And here's neither dress nor adornment allowed,  
But the long-winding sheet and the fringe of the shroud!

"To Riches? Alas, 'tis in vain!—  
Who hid, in their turns have been hid:  
The treasures are squander'd again—  
And here in the grave are all metals forbid,  
But the tinsel that shone on the dark coffin hid.

"To the pleasures which Mirth can afford—  
The revel, the laugh, and the jeer?  
Ah! here is a plentiful board!  
But the guests are all mute as their pitiful cheer,  
And none but the worm is a reveller here?

"Shall we build to Affection and Love?  
Ah, no! they have wither'd and died,  
Or fled with the spirit above—  
Friends, brothers, and sisters, are laid side by side,  
Yet none have saluted, and none have replied.

"Unto Sorrow? The dead cannot grieve:  
Not a sob, not a sigh meets mine ear,  
Which compassion itself could relieve!  
Ah! sweetly they slumber, nor hope, love, or fear—  
Peace, peace is the watchword, the only one here!

"Unto Death, to whom monarchs must bow?  
Ah, no! for his empire is known,  
And here there are trophies enow!  
Beneath the cold dead, and around the dark stone,  
Are the signs of a sceptre, that none may disown!

"The first tabernacle to Hope we will build,  
And look for the sleepers around us to rise!  
The second to Faith, which ensures it fulfilled—  
And the third to the Lamb of the great sacrifice,  
Who bequeathed us them both, when he rose to the skies!"

From the London Baptist Magazine for  
Sept. 1827, Rev. Mr. Kinghorn's work on  
Church communion.—Truth is the same in  
all countries, and we would recommend the  
attentive perusal of the following review of  
the arguments of Mr. Kinghorn, to every  
sincere enquirer after truth.

Mr. Kinghorn considers the practice of  
mixed communion as fraught with mischief  
to our churches. Yea, more: he says,

"The contest on our part against mixed  
communion is, in its principle, a contest for  
existence: it is a contest not only for our  
right to have churches at all, and for the  
discipline of those churches, but it is a contest  
for the principles of dissent, it is a contest  
for Protestantism itself." p. 14.

Mr. Kinghorn's work, like the Essay  
is written "for the use of those mem-

bers of our churches who have not  
much time to read works of any extent,  
but who may wish to see a brief, plain  
view of the questions agitated concerning  
communion." His design is,

"First, to show why we are opponent to  
mixed communion—and, secondly to reply to  
the most common arguments in favour of that  
system, and the most usual objections urged  
against our own." p. 31.

Mr. K. thus arranges the arguments  
against communion with Pædobaptists:

"1. Because we view them to be unbaptized;  
and communion with the unbaptized is  
contrary to the natural interpretation of the  
directions given by our Lord in his commis-  
sion, and to the facts on record in the New-  
Testament." p. 32.

"2. Because the principles on which the  
Christian church ought to be formed, or what  
may be termed its primitive constitution, re-  
quires that its members should be baptized." p. 32.

"3. Further, the system of mixed com-  
munion introduces a principle that will be ru-  
inous to every party that adopts it, and acts  
upon it to its proper extent." p. 46.

"4. Another objection to the introduction  
of mixed communion, which practically is of  
consequence, is its manifest tendency to pro-  
duce dissension, and to lower the general in-  
terests of the denomination." p. 51.

In enlarging on the second argument,  
Mr. K. observes,

"The plan of open communion makes the  
church a society of persons who esteem each  
other to be Christians, without paying any re-  
gard to the manner in which they are intro-  
duced. If it can be proved that this was the  
apostolic plan let it be done. In that case we  
shall never be troubled with any difficulties or  
discussions about baptism any more. But the  
New Testament history and declarations  
stand in direct opposition to this modern idea.  
The primitive Christians were received by  
baptism: no instance can be adduced of any  
who were received without baptism: and if  
this plan is now given up, it is not in the power  
of man to discover another that has the sanction  
of the word of God. He who has been baptized  
on the profession of his faith in Christ, and who  
has maintained his Christian profession; or, he who  
is now baptized on a credible profession, has a clear  
New Testament claim to be received as a member  
of a Christian church, which no man can oppose:  
but it is impossible to say the same thing of any  
other persons; and those who wish to intro-  
duce them, should show us from that volume,  
where they can find a sufficient warrant for so  
doing. The right to form churches at all,  
does not stand on stronger evidence than that  
which requires that the members of the church  
should be baptized persons, whether we  
consider the plainness of the rule, or the  
number of the examples, proving how steady  
the rule was obeyed. That practice cannot  
be deserving of our support, which is in op-  
position to the facts and directions of the  
Word of God." p. 37.

The third argument is thus supported—  
"Many who plead for mixed communion  
are not aware how far their reasonings would  
lead them if applied to other subjects. The  
generality of our churches would not admit a  
person who had embraced the sentiments of  
modern Unitarianism; they would consider  
this a wrong step on many accounts. Let us,  
then, suppose a person to ask for communion  
in a Baptist Church, acting on mixed com-  
munion principles, who was known to deny  
the divinity of Christ, and who considered  
him as nothing more than a prophet of the  
highest degree, and therefore called Son of  
God. On what ground could he consistently  
be refused? He would say, 'You assume  
the right of judging that baptism is not now  
needful to church-membership, because you  
say a new case has occurred and you leave it  
to others to act for themselves, and think you  
ought not to require conformity to what you  
believe is a divine appointment. In points of  
doctrine here is a new case also, differences of  
opinion have taken place, which did not exist  
in the apostle's time, and which cannot now  
be settled by a direct reference to inspired  
men. You and I differ in our interpretation  
of the words of Scripture, but you admit of  
the communion of the unbaptized, on Mr.  
Hall's sentiment, who says, if you did not, you  
would make your interpretation equal to the  
law, and assume infallibility. On this principle  
why cannot you receive me, notwithstanding  
our difference of opinion? I admit all that  
the New-Testament says concerning Jesus  
Christ to be perfectly correct; I make no  
hesitation in repeating the words, on which  
the Ethiopian Eunuch was baptized, as my  
creed, 'I believe that Jesus Christ is the  
Son of God.' I understand them, of course,  
in my own sense, but I hope you will not  
think of interpreting the Bible for me. And  
as you have been so struck with the impor-  
tance of having all Christians united in one  
body, that you dispense with the letter of the  
law when a new case occurs, rather than  
seem to assume infallibility, I hope, from mere  
consistency, you will admit me, for I acknowl-  
edge the truth of all the passages you quote,  
which you think are opposed to my senti-  
ments; I only ask that you will not in this in-  
stance, as you have not in others, assume in-  
fallibility, and make your interpretation equal  
to the law.'

"On such grounds, a person whose specu-  
lations had led him to deny any, or all the  
doctrines of the Gospel which are commonly  
believed to be important, and who might dis-  
regard every thing that relates to the influ-  
ence of the Holy Spirit renewing the heart,  
and guiding the sinner to Jesus Christ, as the  
Saviour of those who receive him by a living  
faith, who might consider every man as a be-  
liever who assented to the proposition, that  
Jesus Christ was, by divine appointment, a  
messenger from God to men, might claim ad-  
mittance into any church professing to be  
guided by the maxims urged in support of  
mixed communion, and demand it as a right;  
nor could he consistently be refused. The  
consequences would, however, clearly show  
that this mode of reasoning was wrong some-  
where. If the church refused such an ap-  
plication, it must be by asserting their right to  
act on their own view of the will of Christ.  
In pressing this topic, they would state the  
importance, in their estimation, of the points  
of difference; and they would urge the im-  
possibility of their acting in opposition to  
their own sense of the authority of their Lord,  
and their obligation to maintain in his church  
the doctrine and practice which were essen-  
tial to its prosperity and existence; forget-  
ting, perhaps, that while they were thus main-  
taining their indefeasible right, they were  
granting to the principles of all that we

maintain. But, if they admitted the applica-  
tion, in consistency with their reasonings on  
the subject of communion, the effect would  
necessarily follow; relaxation and a spirit of  
indifference would become manifest, and they  
would soon exhibit those symptoms, which  
would show the end to which they were hasten-  
ing." pp. 48—51.

In pressing the fourth argument, Mr.  
K. attempts to prove that mixed commu-  
nion tends to break the church into parties;  
that it paralyses the energies of  
ministers and people, as far as their pecu-  
liar sentiments are concerned; that "it  
affords to many a convenient apology for  
leaving that body which they profess to  
believe is the most conformed to the will  
of Christ;" and that, in consequence, it  
must be very injurious to the interests of  
the Baptist denomination.

After replying to the objections against  
strict communion, Mr. K. concludes by  
"some general remarks with respect to  
the operations of the arguments in favour  
of mixed communion, on the subjects of  
debate between dissenters and members  
of the established church." His views  
of the tendency of mixed communion are  
contained in the following extracts:

"The arguments for mixed communion,  
are so closely copied when there is a leaning  
to the Establishment, that the resemblance is  
striking. It is said, that the constitution and  
practice of the primitive church were neces-  
sarily of the popular kind described in the  
New Testament; and continued so while the  
world was opposed to the Christian party. But  
after Christianity had spread, and rulers be-  
came Christians, a new case came forward;  
and when royal converts appeared, Christian-  
ism was established as a matter of course, for  
the purpose of making it acceptable to the higher  
orders, and of spreading it more effectually  
through the country. Suppose then a doubt  
had arisen in the minds of some, who thought  
the Establishment of Christianity by the state,  
not according to the design of the founder;  
all that is said on not having the apostles at  
hand to settle the doubt; all that is urged on  
the nature of the points in debate, which we  
are told are such non-essentials that the minds  
of good men should not be disturbed about  
them would apply to both cases alike. Nor  
can those who eagerly contend that we ought  
not to support a permanent ordinance in its  
place, and who treat with scorn an appeal to  
the constitution of the primitive church, be  
surprised that such who are inclined to 'the  
course of this world,' should reject all the  
reasons which they urge for dissenting from  
the Establishment, and reply, 'you strain at  
a gnat, and swallow a camel.' The change of  
times, the genius of the age, and other argu-  
ments of the same class, are not restricted to  
the mixed communion controversy; other  
parties will use them, whenever they think  
them suitable for their purpose." p. 75.

"There is not a single weapon used against  
us, by the advocates for mixed communion,  
which cannot be used against all Dissenters  
who reason as they do, by any well informed  
Churchman. He can plead for forbearance  
from the 14th chapter of the Epistle to the  
Romans; and has better ground to argue upon,  
than those who plead for mixed commu-  
nion. He can retort all their arguments; he  
can repel the inference from scriptural prin-  
ciples and practices, by saying, here is a new  
case, and you have not the apostles at hand to  
decide by their authority. He too can say,  
'you are guilty of schism to an enormous ex-  
tent;' and he may add, 'your conduct is  
harsh and intolerant; you profess such an  
abundant liberality, that you receive all that  
God has received without narrow sectarian  
prejudices, you take upon you to judge who  
these are, though none are so loud in exclaim-  
ing against others, who do no more than judge  
of the Scriptures for themselves.' 'We,'  
the church man might add, 'understand the  
words, in a wider sense than you, and see no  
necessity for passing such a judgement on any  
person's fitness for membership, as you do. If  
then you are so opposed to illiberal and sect-  
arian sentiments, adopt our more liberal inter-  
pretation; if not, you are making a schism,  
by insisting on your own; and what does the  
strictest of your opponents do more?"

"Nor is it certain, that these arguments  
may not be applied farther. Should there be  
a tendency to go to the church of Rome, as  
Dr. Owen lamented was the case when he  
published his treatise on Apostasy, in 1676;  
such a mode of reasoning as has been urged  
against us, would be eagerly adopted by a  
crafty papist, as a ground-work on which to  
build his edifice. He would instantly assert,  
that such arguments as were adduced in sup-  
port of mixed communion, were founded on  
the uncertainty of the Scriptures, and the im-  
propriety of practically obeying, what the  
protestants acknowledged was their meaning—  
that the schismatical parties had so clearly  
proclaimed their own want of reliance on the  
sufficiency of Scripture, that they took per-  
sons into their conventicles, who, on their  
own confession, had never received (what he  
would call) the first of the sacraments,  
which gives birth and life to those who re-  
ceive it. Besides, what has been said of the  
excellency of unity, and the charges of schism,  
urged against us, he would hail as concessions.  
He would say, these are the dictates of truth  
even in heretical minds. He might justly as-  
sert, that he could copy many things which  
had with vehemence been urged against us,  
nearly word for word, and apply them in fa-  
vour of his church; and he would rejoice in  
deducing them from such a quarter." pp. 76  
—78.

To be continued.

## NO. 43.

Evidence of the reality of the Miracles of  
the New Testament.

"But I give no credit to miracles,"  
says a deist. This may be an act of reason,  
or it may not. God never requires us  
to believe without evidence: but where  
sufficient evidence is given, he is highly  
and justly displeased at men's unbelief.  
Miracles are capable of proof, just as well  
as other events which take place in the  
ordinary course of nature. An eastern  
king, when a Dutch ambassador told him  
that water congealed in Holland, and bore  
men, and horses and waggons, replied in  
anger, "It is false and impossible, for no  
such thing was ever seen in Siam." But  
the congealing of water in Holland can be  
proved just in the same way, and with as

much force, as its remaining in a liquid  
state in Siam. Like many opposers of  
Christianity, the monarch in the torrid  
zone forgot that the experience of one  
man, in one country, or one age, is not  
the experience of every man, in every  
country, and in every age; and that what  
one has not seen and accounts impossible,  
another may have seen, and can testify to  
be certain. The idea of the proof of  
miracles being impossible, is absurd. All  
that is required is evidence, sufficient evi-  
dence: and where the thing testified is  
of an extraordinary nature, the greater  
degree of evidence may be necessary; and  
in a revelation from God may be re-  
quired. The expectation is reasonable: let  
the rule be applied to miracles. Dem-  
and sufficient evidence to satisfy a reason-  
able man: it will be found, for God is  
not only just but good.

A miracle, to those who see it, is an  
object of sense. To those who have not  
seen it, the evidence must arise from tes-  
timony, the testimony of the person who  
performed the miracle, the testimony of  
them on whom it was performed, or the  
testimony of the people who were eye-  
witnesses of it. All these may be com-  
bined with such force in the confirmation  
of a miracle, that if their united testimony  
be rejected, we can have no certainty of  
anything whatever. There are no an-  
cient events which have such a weight of  
evidence in their favour, as the miracles  
of Christ and his Apostles. We have the  
union of all the three kinds of proof which  
have been just mentioned. The apostles  
who wrought miracles, bear testimony  
both by solemn declarations before their  
enemies, and by written documents; and  
what credit is due to their testimony, an  
investigation of their character will shew.  
There is also the evidence of the persons  
on whom the miracles were wrought, as  
in the instance of the man born blind, who  
was restored to sight by Christ himself,  
John ix. and of the lame man who was  
healed by Peter and John, Acts iii. But  
the testimony of the eye-witnesses is per-  
haps the most remarkable of all. Thou-  
sands who saw the miracles, embraced the  
gospel, and exposed themselves to the ha-  
tred of the world, and persecution; and  
many of them endured a cruel death.  
Would they suffer all these on purpose to  
support a falsehood? It is contrary to  
the moral order of the universe. In  
short, here is a miracle, at any rate. He  
who denies the miracles of the New Testa-  
ment, must allow one which is equally  
great, namely, that some invisible agent  
so deranged the minds of thousands, and  
so confounded and perverted their opera-  
tions, that men who, in all other matters,  
conducted themselves with reason and  
judgment, acted here in direct opposition  
to all the governing principles of human  
nature; to duty, to integrity, to interest,  
to honor, to happiness; and all this mere-  
ly to support a falsehood. The testimo-  
ny thus given, was not contradicted by the  
enemies of the gospel who lived at the  
time: reason must therefore conclude,  
they had nothing to say against it.—Bogue.

The whole Church resolved into a Bible  
Class.—A clergyman in New-Hampshire,  
who attended the late anniversaries,  
mentions in a letter to his brother in Uti-  
ca, the following gratifying incident.  
"One clergyman stated, that his church,  
both for their own improvement, and as  
an example to their children and others,  
had resolved themselves into a Bible  
Class, and met once a month in that cap-  
acity. This struck me as an example wor-  
thy the imitation of all Churches. What  
a tendency would this have to encourage  
youth in the study of the Scriptures, and  
to destroy the impression that this kind  
of biblical instruction is suited only for  
children! Here might be seen the aged  
fathers and mothers in Israel, with their  
Bibles and their spectacles, answering  
questions drawn from the word of life."  
—Western Recorder.

Andover Seminary.—Annual examina-  
tion on Wednesday, Sept. 26. There  
were eight exercises on Sacred Litera-  
ture; seven on Ecclesiastical History;  
seven on Christian Theology; and eight  
on Sacred Rhetoric. The performances  
were highly pleasing, evincing talent and  
research. The Rhetorical Society held  
its annual meeting, the afternoon preced-  
ing the above examination, and was ad-  
dressed by Dr. Beecher in an able and  
original manner.—Chr. Watchman.

## TEMPERANCE ANECDOTE.

A physician in New England of a fac-  
etious disposition, who had long practised  
according to the customs of the day, giv-  
ing and receiving wine and spirits in the  
social circle, became convinced of the  
evil of such a course about a year ago,  
and took the following method of arrest-  
ing the influence of custom. Having  
several friends one day at his own house,  
he had his decanters produced as usual  
and said to the company, "Gentlemen  
will you help yourselves? Here is wine,  
and brandy, and gin, and arsenic; all are  
poisons; some slower in their operation  
than others, but equally sure: take your  
choice."

## RED JACKET DEPOSED.

This famous chief, has at different times, oc-

casioned no small embarrassment to the Mi-  
sionaries in their benevolent efforts for the  
moral improvement of his nation, the Senecas:  
and on one occasion, with the assistance of  
some Pagan whites, succeeding in causing a  
temporary suspension of the Mission. After  
some months interruption, it was however re-  
established: and among its recent fruits, is  
the hopeful conversion of Red Jacket's wife.  
His disgust at this event, and consequent ab-  
sive conduct, appear to have been the immedi-  
ate cause of the strong ground taken by his  
brother chiefs. The subjoined extract is from  
the Buffalo Emporium.—N. Y. Obs.

It will be seen by what follows, that  
the long celebrated Chief, Red Jacket,  
has been deposed by his brethren and as-  
sociates in authority.

He has been for a long time extremely  
dissipated, and in every respect morally  
worthless.

He is about seventy years of age; yet  
he is remarkably active, retains his men-  
tal powers, and to the last, will no doubt,  
exert them to prevent any amelioration  
of the condition of his people, by intro-  
ducing the arts of civilized life.

"We, the Chiefs of the Seneca tribe  
of the Six Nations, say to you, Yau go-ya  
wat haw, (or Red Jacket,) that you have  
a long time disturbed our councils; that  
you have procured some white men, to  
assist you in sending a great number of  
false stories to our father the President  
of the United States, and induced our  
people to sign these falsehoods at Tonaw-  
anta as Chiefs of our tribe, when you  
knew that they were not Chiefs, that you  
have opposed the improvement of our  
nation, and made divisions and disturban-  
ces among our people; that you have  
abused and insulted our great father, the  
President; that you have not regarded  
the rules, which make the Great Spirit  
love us; and which make his red chil-  
dren do good to each other; that you  
have a bad heart, because in a time of  
great distress, when our people were  
starving, you took and hid the body of a  
deer you had killed, when your starving  
brothers should have shared their por-  
tions of it with you; that the last  
time our father, the President, was fight-  
ing against the king, across the great wa-  
ters, you divided us, you acted against  
our father the President, and his officers,  
and advised with those who were not  
friends; that you have prevented, and al-  
ways discouraged our children from going  
to school where they could learn, and ab-  
used and lied about our people, who were  
willing to learn, and about those who were  
offering to instruct them how to worship the  
Great Spirit the manner that Christians  
do; that you have always placed your-  
self before them who would be instructed,  
and have done all you could to prevent  
their going to school; that you have ta-  
ken goods to your own use, which were  
received as annuities, and which belonged  
to orphan children, and to old people,  
and for the last ten years you have often  
said the communications of our great fa-  
ther to his red children were forgeries  
made up at New-York by those who want-  
ed to buy our lands; that you left your  
wife, because she joined the Christians,  
and worshipped the Great Spirit as they  
do, knowing that she was a good woman;  
that we have waited nearly ten years for  
you to reform, and do better; but are  
now discouraged, as you declare you never  
will receive any instruction from those  
who wish to do us good, as our great fa-  
ther advises, and induce others to hold  
the same language.

"We might say a great many other  
things, which make you an enemy to the  
Great Spirit, and also to your own  
brothers, but we have said enough, and  
now renounce you as a Chief, and from this  
time you are forbid to act as such.—All  
of our nation will hereafter regard you as  
a private man, and we say to them all,  
that every one, who shall do as you have  
done, if a Chief, will in like manner, be  
disowned, and set back where he started  
from by his brethren.—[Signed by 26  
Chiefs.]

From the Christian Watchman.

ARGUMENT FOR INFANT SPRINKLING.  
As our Pædobaptist friends are in great  
need of arguments to uphold the falling  
system of infant sprinkling, they may be  
thankful to be reminded of the following;  
which is the more valuable, inasmuch as  
it originated with the Rev. Peter Clark,  
the zealous advocate for that system. He  
resided in Salem, and had good opportu-  
nities to ascertain the truth of the fact  
which he here adduces.

"It is reported of witches, and those  
that hold unlawful commerce with evil  
spirits, that in order to their entering into  
confederacy with them, they are solicited  
by those malicious apostate spirits, first to  
renounce their baptism, even though re-  
ceived in infancy; which shows, that  
such a renunciation of baptism is a mat-  
ter of great impiety."—Defence of the  
divine right of infant baptism, page 38.

Query.—What would the Rev. Mr.  
Clark have said, had he witnessed the re-  
cent immersion at Brighton, by a Pædo-  
baptist minister, of individuals who had  
been sprinkled in infancy? Was not this  
a decided renunciation of infant sprink-  
ling? Would he not have thought that  
Satan had some agency in the business?